



ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 9: Rājavidyā-Rājaguhya-Yoga

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Interpreter: GĪTĀVRATĪ JANHAVI JI DEKHANE

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The Supreme Secrets of Life Revealed by Bhagavān

Chapter 9 of the Bhagavad Gītā - Rāja-Vidyā Rāja-Guhya Yoga

The Yoga of Sovereign Knowledge and the Supreme Secret

The session began with prayers to Śrī Kṛṣṇa, followed by the serene and divine lighting of the lamp.

**Guru Brahmā Guru Viṣṇuḥ, Guru Devo Maheśvaraḥ
Guruḥ Sākṣāt Paraṁ Brahma, Tasmai Śrī Gurave Namaḥ**

**Om Kṛṣṇāya Vāsudevāya Haraye Paramātmāne
Praṇataḥ Kleśa-Nāśāya Govindāya Namō Namaḥ**

**Om Pārthāya Pratibodhitām Bhagavatā Nārāyaṇena Svayam
Vyāsenā Grathitām Purāṇa-Muninā Madhye Mahābhārate
Advaitāmṛta-Varṣiṇīm Bhagavatīm Aṣṭādaśādhyāyinīm
Amba Tvām Anusandadhāmi Bhagavad-Gīte Bhava-Dveṣiṇīm**

The sādhakas were warmly welcomed by the Vivechak to the discussion of a very important chapter of the Gītā, *Rāja Vidyā Rāja Guhya Yoga*—the king of knowledge and the king of secrets, wherein Bhagavān reveals the deepest truths to Arjuna. Right at the beginning of the chapter, Bhagavān addresses Arjuna as *Anasūyave*—one who is free from fault-finding, possessing a pure and receptive heart that does not dwell on the shortcomings of others. It is because of this purity that the divine wisdom of the Gītā flows effortlessly from Bhagavān, even amidst the battlefield.

The Gītā presents multiple paths through which one can reach the lotus feet of Bhagavān, allowing each seeker to follow according to their nature and inclination. These include **Bhakti Yoga, Karma Yoga, Dhyāna Yoga, and Jñāna Yoga**. In this chapter, these paths are brought together in a profound and unified manner, making it one of the most significant chapters of the Gītā.

With this understanding, the session proceeded to begin from the 20th ślōka.

9.20

**traividya māṃ(m) somapāḥ(ph) pūtapāpā,
yajñairiṣṭvā svargatiṃ(m) prārthayante,
te puṇyamāsādyā surendralokam,
aśnanti divyāndivi devabhogān. 9.20**

Those who perform action with some interested motive as laid down in these three Vedas and drink the sap of the Soma plant, and have thus been purged of sin, worshipping Me through sacrifices, seek access to heaven; attaining Indra's paradise as the result of their virtuous deeds, they enjoy the celestial pleasures of gods in heaven.

Originally, there were three Vedas as classified by Maharshi Ved Vyasa—hence the term *Trai Vidyā*. The fourth Veda, the *Atharva Veda*, was later compiled from selected portions of these three.

Somavallī is a sacred herb whose extract, known as Soma, was consumed by the ṛṣi-munis during the performance of yajñas. These yajñas were often conducted for the fulfilment of specific desires, and there exist many different types of yajñas for various purposes.

Sakāma Yajñas are those performed with a particular desire in mind. A well-known example is the *Putra Kāmeṣṭhi Yajña*, performed by Raja Dashrath along with his queens to be blessed with sons—Śrī Rāma, Lakṣmaṇa, Bharata, and Śatrughna. Similarly, *Aśvamedha Yajña* and *Rājasūya Yajña* are also sakāma yajñas, performed with specific intentions and involving elaborate and complex procedures. Those who perform such yajñas accumulate great merit (*puṇya*) and enjoy the resulting fruits.

However, the true purpose of yajña should not be limited to attaining temporary, material benefits. It should ultimately guide the seeker towards the lotus feet of Bhagavān and the attainment of the Divine. Often, individuals become attached to the fruits of their actions, which are temporary in nature. In contrast, attaining Bhagavat Kṛpā is eternal—Bhagavān remains with the devotee always. This deeper truth is what Bhagavān conveys in the next śloka.

9.21

**te taṃ(m) bhuktvā svargalokaṃ(ṽ) viśālaṃ(ñ),
kṣīṇe puṇye martyalokaṃ(ṽ) viśanti,
evaṃ(n) trayīdharmamanuprapannā,
gatāgataṃ(ñ) kāmakāmā labhante.9.21**

Having enjoyed the extensive heaven-world, they return to this world of mortals on the stock of their merits being exhausted. Thus devoted to the ritual with interested motive, recommended by the three Vedas as the means of attaining heavenly bliss, and seeking worldly enjoyments, they repeatedly come and go (i.e., ascend to heaven by virtue of their merits and return to earth when their fruit has been enjoyed).

Bhagavān explains that those who perform yajñas with desire (*sakāma bhāva*) will indeed enjoy the fruits of the *puṇya* earned through those actions. They may attain higher realms such as Svarga and experience divine pleasures. However, when the accumulated *puṇya* begins to get exhausted, they must return once again to *Mṛtyu Loka*, the mortal world, and continue the cycle of accumulating *pāpa* and *puṇya* based on their karma.

This can be understood through a simple analogy. Suppose a person has a substantial amount of money and books a stay in a five-star hotel. As the duration of the stay increases, the money gradually reduces. Once the money is exhausted, the person must check out of the hotel. In the same way, the puṇya earned through yajñas allows one to “stay” in higher realms for a certain period, but as it diminishes, one must return to the earthly realm. Here again, through actions, new pāpa and puṇya begin to accumulate over time.

Thus, anything that is based on karma and its fruits is temporary and subject to depletion. What does not diminish, however, is Bhagavān’s Kṛpā and the devotion (*bhakti*) of the seeker towards Him. That is the true wealth one must strive to cultivate.

Those who remain focused only on material gains and heavenly pleasures continue to revolve in this cycle of birth and death—moving from earth to higher realms and back again. But Bhagavān, in the next śloka, will reveal what is truly important and the path that leads beyond this cycle.

9.22

ananyāścintayanto māṃ(ॐ), ye janāḥ(ph) paryupāsate, teṣāṃ(n) nityābhiyuktānāṃ(ॐ), yogakṣemaṃ(ॐ) vahāmyaham.9.22

The devotees, however, who loving no one else constantly think of Me, and worship Me in a disinterested spirit, to those ever united in thought with Me, I bring full security and personally attend to their needs.

Bhagavān explains that those devotees who worship Him with *Ananya Bhāva*—with complete, undivided, and wholehearted devotion—will surely attain Him. Such devotion is not casual or occasional; it is total absorption in Bhagavān alone.

A disciple once asked his Guru why the Guru was able to see and converse with Bhagavān daily, while he himself, despite performing *japa* and *tapa* regularly, could not experience the same. The Guru, instead of replying immediately, took the disciple to a tank of water and suddenly pushed his head under it, holding him there for some time. As the disciple struggled for breath, he became restless and desperate, thinking of nothing except the need to breathe. After a while, the Guru released him. When asked how he felt, the disciple replied, “I was suffocating. I could not think of food, drink, Bhagavān, or even Dharma—I was only thinking of breathing.”

The Guru then explained that when one remembers Bhagavān with the same intensity and single-pointed longing—thinking of nothing else—only then does one truly experience Him.

जीवनावेगळी मासोळी । तैसा तुका तळमळी

Sant Tukaram beautifully illustrates this through the example of a fish taken out of water. Just as the fish becomes restless and struggles for life without water, a seeker must develop that same intense longing for Bhagavān. Mere casual devotion is not enough.

The phrase “Yogakṣemaṃ vahāmyaham” from this śloka is also reflected in the motto of Life Insurance Corporation of India (LIC), which promises care and protection—“zindagī ke sāth bhī, zindagī ke bād bhī.” Similarly, Bhagavān assures that when a devotee offers Him unwavering, *Ananya Bhakti*, He Himself takes responsibility for the devotee’s well-being—providing what is needed and preserving what is attained. The devotee is freed from anxiety, as Bhagavān takes care of all aspects of life.

What we commonly practice daily—*japa*, *pūjā*, *temple visits*—is *Upāsanā*. It is essential and purifying, but it

is only a step. The ultimate goal is to rise to the level of *Ananya Bhakti*, where the heart is completely absorbed in Bhagavān alone.

9.23

**ye'pyanyadevatā bhaktā, yajante śraddhayānvitāḥ,
te'pi māmeva kaunteya, yajantyavidhipūrVākam. 9.23**

Arjuna, even those devotees who, endowed with faith, worship other gods (with some interested motive) worship Me alone, though with a mistaken approach.

A natural question that arises is—whose Bhakti should we perform? Bhagavān clarifies that there is no restriction in this regard. Whether one worships Śrī Rāma, Śrī Kṛṣṇa, or Durgā Māiyā, all devotion ultimately reaches Him alone, as He is the one *Paramātmā Tattva* underlying all forms. Thus, all worship performed with faith (*śraddhā*), even when directed towards different deities for the fulfilment of desires, ultimately merges into that one Supreme Reality. It does not go to different, separate destinations.

In many other scriptures, Bhagavān is referred to by specific names such as Kṛṣṇa or Vāsudeva. However, in the Gītā, a unique distinction is maintained. While we hear “Sañjaya uvācha” and “Arjuna uvācha,” the divine voice is always introduced as “Bhagavān uvācha.” This indicates that the speaker is not merely a historical or individual personality, but the Supreme Being Himself—the universal consciousness beyond all names and forms.

All forms of worship, when performed with true faith, ultimately converge into His *svarūpa*. In His supreme state as the all-pervading Paramātmā, He can be experienced everywhere and in everything. The essence of this teaching is to recognise that behind all names, forms, and paths of devotion, there is only one ultimate Divine Reality.

9.24

**ahaṃ(m) hi sarvayajñānāṃ(m), bhoktā ca prabhureva ca,
na tu māmabhijānanti, tattvenātaścyavanti te. 9.24**

For, I am the enjoyer and also the lord of all sacrifices; but they who do not know Me in reality as the Supreme Deity, they fall i.e., return to life on earth.

In this śloka, Bhagavān explains that whatever actions we perform—every task, every offering—ultimately reaches Him alone. He is the *Bhogtā*, the true enjoyer and receiver of all actions. However, many people fail to recognise this deeper truth.

This can be understood through simple analogies. Just as water exists in different forms—liquid water, ice, or water vapour—yet its fundamental nature remains the same as H₂O, similarly, the *Paramātmā Tattva* is one and the same, though it appears in different forms.

Swamiji beautifully explains this with another example. We use many electrical appliances for different purposes—some give light, some produce heat, some create motion. They differ in shape, size, colour, and function, yet the electricity flowing through all of them is the same. In the same way, Bhagavān is one, but manifests in various forms across creation.

Those who fail to understand this unity behind diversity become confused and disturbed. From that lack of understanding begins their inner decline. Recognising this oneness brings clarity, stability, and a deeper

connection with the Divine.

9.25

**yānti devavratā devān, pitṛnyānti pitṛvratāḥ,
bhūtāni yānti bhūtejyā, yānti madyājino'pi mām. 9.25**

Those who are votaries of gods, go to gods, those who are votaries of manes, reach the manes; those who adore the spirits, reach the spirits and those who worship Me, come to Me alone.

Those who do not understand that there is only one *Paramātmā Tattva* begin to direct their worship towards different deities and realms according to their inclinations. Some worship *Devatas*, others perform *Pitru Pūjā* for ancestors, while some may even turn towards *Yakṣas* or lower entities such as *bhūta-preta*. In this way, instead of moving towards the Supreme, they become engaged in diverse paths shaped by their own nature.

All these forms of worship are indeed mentioned in our *Śāstras*, and the type of worship one adopts depends upon one's inner disposition (*guna*). Those with a *Sāttvik* nature worship *Bhagavān* with purity and may also perform *Pitru Pūjā* as prescribed in the scriptures. Those influenced by *Rājasik* and *Tāmasik* tendencies worship according to their nature, often seeking limited or material outcomes. Gradually, such tendencies can take them away from the ultimate goal of attaining *Bhagavān*.

Arjuna, hearing this, becomes thoughtful and somewhat concerned. He wonders—"If I do not yet possess such *Ananya Bhakti*, and if I am not able to perform elaborate forms of worship, then how should I worship You? Is it still possible for me to come closer to You?"

Bhagavān compassionately addresses this in the very next śloka.

9.26

**patraṃ(m) puṣpaṃ(m) phalaṃ(n) toyaṃ(ṡ), yo me bhaktyā prayacchati,
tadahaṃ(m) bhaktyupahṛtam, aśnāmi prayatātmanaḥ.9.26**

Whosoever offers Me with love a leaf, a flower, a fruit or water, I, appear in person before that selfless devotee of sinless mind, and delightfully partake of that article offered by him with love.

Bhagavān says that it is very easy to please Him and win His grace. In many forms of worship, there are specific *vidhis* and procedures to be followed. For example, in *Satyanārāyaṇa Pūjā*, certain items are required for *prasāda*, and the associated *kathā* must be performed in a particular manner. However, *Bhagavān* makes it clear that for Him, such formalities are not essential.

What truly matters is *Bhakti*—the **feeling** and devotion with which something is offered. Even if a devotee offers just a single leaf, a flower, or a fruit with sincere devotion, it is accepted by Him. And even in the absence of all these, if one offers a little water with a pure heart, *Bhagavān* gladly accepts it.

The emphasis is not on the material value of the offering, but on the depth of devotion behind it. It is this simplicity and accessibility of devotion that makes the path of *Bhakti* so profound and universal.

9.27

**yatkaroṣi yadaśnāsi, yajjuhoṣi dadāsi yat,
yattapasyasi kaunteya, tatkuruṣva madarpaṇam. 9.27**

Arjuna, whatever you do, whatever you eat, whatever you offer as oblation to the sacred fire, whatever you bestow as a gift, whatever you do by way of penance, offer all that to Me.

Bhagavān further says that even if one is unable to offer specific items with devotion, then whatever actions one performs in daily life—whatever one eats, whatever efforts one makes, any work undertaken, any *dāna*, *pūjā*, or *tapa*—all of it should be offered to Him.

Dāna need not necessarily be limited to money. It can take many forms—offering one’s time, which is often even more valuable, or simply spreading happiness by being present for someone. All such actions, when performed with the right spirit, become offerings to Bhagavān.

We are reminded of the *Śiva Mānas Pūjā śloka*,

आत्मा त्वं गिरिजा मतिः सहचराः प्राणाः शरीरं गृहं
पूजा ते विषयोपभोगरचना निद्रा समाधिस्थितिः ।
सञ्चारः पदयोः प्रदक्षिणविधिः स्तोत्राणि सर्वा गिरो
यद्यत्कर्म करोमि तत्तदखिलं शम्भो तवाराधनम् ॥ ४ ॥

which expresses that whatever actions we perform are to be seen as worship and offered to Him. Naturally, when an action is being offered to Bhagavān, it must be pure and sincere.

The example of Śabarī Mātā beautifully illustrates this. Every day, she would clean the paths leading to her āśrama, not knowing when or from where Śrī Rāma would arrive. With unwavering devotion, she would gather fruits daily, waiting for His arrival. Her actions were filled with purity, love, and constant remembrance.

In the same way, we do not know how Bhagavān may come into our lives. He may enter through our eyes when we engage in *satsanga*, through our speech when we recite or sing *bhajans*, or through our ears as we listen to divine teachings. He can manifest through any sense or through any action we perform.

Therefore, every action should be carried out with utmost purity, without even the slightest trace of deceit. When each task is performed as an offering to Bhagavān, life itself becomes a continuous act of worship.

9.28

**śubhāśubhaphalairvaṃ(m), mokṣyase karmabandhanaiḥ,
sannyāsayogayuktātmā, vimukto māmupaiṣyasi. 9.28**

With your mind thus established in the Yoga of renunciation (offering of all actions to Me), you will be freed from the bondage of action in the form of good and evil results; thus freed from them, you will attain Me.

Bhagavān explains that when one is able to offer every action to Him, one becomes free from the bondage of the fruits of those actions—liberated from *karma bandhana*. When actions are performed in this spirit of surrender, attachment to results gradually dissolves. Even if one commits a mistake, there arises an inner awareness and a sense of correction. Offering everything to Bhagavān purifies the mind and aligns one towards the right path—it is not a justification for wrong actions, but a means to transform oneself through sincerity and surrender.

The life of Hanuman beautifully illustrates this principle. When he went to Lanka in search of Sītā Mātā, he encountered several obstacles. First, the Maināka mountain emerged and requested him to rest. Then Surasā appeared and declared that she would allow him to proceed only if he entered her mouth. As she kept expanding her form, Hanumanji too increased his size. But being the embodiment of intelligence and humility, he suddenly reduced himself to the size of a tiny creature, entered her mouth, and immediately flew out—thus fulfilling her condition and continuing his mission.

Swamiji explains that in our lives, we tend to remember only the good we have done and forget our mistakes. Instead, we should learn from Hanumanji. One should continue to expand the scope of good actions—keep doing more and more noble deeds, reaching the highest limits of one’s capacity. And then, having done so, one should become “zero”—letting go of all ego and offering everything to Bhagavān.

Hanumanji performed extraordinary deeds, yet never took any credit. He attributed everything to *Prabhu Kṛpā*, considering himself merely an instrument through whom Bhagavān’s work was accomplished. In the same way, when one surrenders all actions to Bhagavān, both *śubha* and *aśubha* karmas lose their binding effect, and the seeker moves towards true freedom.

9.29

**samo'haṃ(m) sarvabhūteṣu, na me dveṣyo'sti na priyaḥ,
ye bhajanti tu mām(m) bhaktyā, mayi te teṣu cāpyaham. 9.29**

I am equally present in all beings; there is none hateful or dear to Me. They, however, who devoutly worship Me abide in Me; and I too stand revealed to them.

Bhagavān declares that He is present equally in all beings—not only in human beings, but in every creature. He does not love one and hate another; there is no partiality or discrimination in Him. The same Divine presence exists in all.

However, when a person develops deeper devotion and engages in sincere *Bhakti*, that person naturally comes closer to Bhagavān. It is not that Bhagavān becomes partial, but rather that the devotee opens himself to receive His grace. Those who do not make any effort to turn towards Him remain distant—not because Bhagavān rejects them, but because they themselves have not moved closer.

This can be understood through a simple example. If there is a bonfire and people are seated around it, those sitting closer will feel more warmth, while those sitting farther away will feel less. The fire gives heat equally, but the experience depends on one’s proximity. Similarly, Bhagavān’s presence and grace are available to all, but those who engage in *Bhakti* and move closer to Him are able to experience it more fully.

Thus, it is through one’s own effort in devotion that closeness to Bhagavān is attained. Until that step is taken, little can change—because the movement towards Him must begin from within the seeker.

9.30

**api cetsudurācāro, bhajate māmananyabhāk,
sādhureva sa mantavyaḥ(s), samyagvyavasito hi saḥ. 9.30**

Even if the vilest sinner worships Me with exclusive devotion, he should be regarded a saint; for, he has rightly resolved. (He is positive in his belief that there is nothing like devoted worship of God).

Bhagavān further explains that if one's efforts are in the right direction, and if one's Bhakti is sincere, then even past wrong actions can be forgiven.

Jnaneshwar Maharaj says

यालागीं दुष्कृती जन्ही जाहला । तरी अनुतापतीर्थी न्हाला ।
न्हाऊनि मजआंतु आला । सर्वभावे ॥ ४२० ॥

No matter how grave the actions may have been, if there is genuine *paścātāpa*—true remorse and a heartfelt desire to correct oneself—Bhagavān's grace is always available.

In this context, Bhagavān uses the term "*su-durācāra*", where the prefix "su" intensifies the meaning, referring to a person who may have engaged in extremely improper or wrongful conduct. Yet, He declares that if such a person turns towards Him with unwavering devotion, that very person is to be regarded as a *sādhu*.

This teaching highlights the transformative power of Bhakti. The moment devotion takes root in the heart, a shift begins within the individual. One's past no longer defines one's future. Such a devotee, despite earlier actions, steadily moves towards Bhagavān and ultimately attains Him.

9.31

**kṣīpraṃ(m) bhavati dharmātmā, śāśvacchāntiṃ(n) nigacchati,
kaunteya pratijānīhi, na me bhaktaḥ(ph) praṇaśyati. 9.31**

Speedily he becomes virtuous and attains abiding peace. Know it for certain, Arjuna, that My devotee never perishes.

Bhagavān further says that no matter how *durācārī* a person may have been, if such a person develops true Bhakti, he becomes a *dharmātmā*. Having turned away from wrongful actions and taken refuge in devotion, he is to be regarded as a *sādhu*. Bhagavān assures that He never allows His devotee to be destroyed—neither by their own past tendencies nor by external forces. He Himself protects and guides them.

The life of Valmiki is a powerful example of this transformation. Earlier known as Ratnākara Dasyu, he was a robber who committed severe wrongdoings. However, after meeting Narada and receiving his guidance, his life changed completely. He turned towards devotion and undertook deep spiritual practice.

When he began composing the Rāmāyaṇa, he humbly expressed that he had neither accompanied Śrī Rāma in the forest nor lived in His palace, and therefore did not know the exact sequence of events. At that moment, Brahma blessed him, granting that Saraswati would reside in his speech and guide his composition. Thus, whatever he wrote would be true and accepted by all.

Even today, the Rāmāyaṇa composed by Valmiki ji is regarded as one of the most authentic and revered scriptures.

Through this, Bhagavān conveys that when one sincerely turns towards the right path, transformation can happen in a moment. He promises that He will always guide and uphold His devotees, leading them steadily towards righteousness and ultimately towards Himself.

9.32

māṃ(m) hi pārtha vyapāśritya, ye'pi syuḥ(ph) pāpayonayaḥ, striyo vaiśyāstathā śūdrās, te'pi yānti parāṃ(ñ) gatim. 9.32

Arjuna, women, Vaiśyās (members of the trading and agriculturist classes), śūdrās (those belonging to the labour and artisan classes), as well as those of impious birth (such as the pariah), whoever they may be, taking refuge in Me, they too attain the supreme goal.

These are the profound secrets that Bhagavān reveals. Often, we may feel that we are not good enough—that we have not performed enough *pūjā*, or that we have committed wrong actions in the past. Yet Bhagavān reassures that the moment a person gives up wrong deeds and sincerely turns towards Him, that devotee will surely come closer to Him.

He further says that even if one is engaged in daily responsibilities and is unable to perform regular *pūjā*, *dhyāna*, or other practices consistently, having faith and trust in Him is sufficient. *Nāma japa* and other practices are ultimately tools meant to bring the devotee closer to Him—they are means, not the end.

Bhagavān also makes it very clear that His grace is available to all—whether women, Vaiśyas, or Śūdras—not just to Brāhmaṇas and Kṣatriyas. In earlier times, women were deeply engaged in household responsibilities, and even today many remain occupied with both home and professional duties, leaving little time for elaborate rituals. Similarly, those engaged in service-oriented or labour-intensive work may not always find the time or conditions required for formal worship.

Brāhmaṇas may be well-versed in performing rituals as prescribed in the Śāstras, and Kṣatriyas fulfil their duty by protecting society. Yet Bhagavān does not discriminate based on gender, social role, or position. What truly matters is devotion and sincerity.

Even those who may be considered of a lower social standing, if they perform their duties diligently and cultivate true Bhakti, are equally capable of attaining Him. Bhagavān's grace flows equally to all—only the openness of the devotee determines how much of it is received.

9.33

kiṃ(m) punarbrāhmaṇāḥ(ph) puṇyā, bhaktā rājarṣayastathā, anityamasukhaṃ(m) lokam, imaṃ(m) prāpya bhajasva mām. 9.33

How much more, then, if they be holy Brahmanas and royal sages devoted to Me! Therefore, having obtained this joyless and transient human life, constantly worship Me.

Bhagavān further says that even those who may be considered of lower birth—the so-called *pāpa yoni*—are capable of attaining Him through sincere devotion. When this is true for them, then there is hardly anything more to be said about Brāhmaṇas and Kṣatriyas, who have traditionally been regarded as belonging to higher social roles.

Brāhmaṇas are engaged in *pūjā* and in preserving and performing rituals as prescribed in the Śāstras, while Kṣatriyas fulfil their duties in protecting and governing society. Yet Bhagavān's teaching transcends all such distinctions—He makes it clear that devotion alone is the true qualification.

All worldly pleasures and comforts are temporary. They come and go, and cannot provide lasting fulfillment. In contrast, attaining Bhagavān is permanent. Once that state is reached, it cannot be taken away by anyone or anything. It is the only true and eternal achievement of life.

**manmanā bhava madbhakto, madyājī māṃ(n) namaskuru,
māmevaiṣyasi yuktvaivam, ātmānaṃ(m) matparāyaṇaḥ. 9.34**

Fix your mind on Me, be devoted to Me, worship Me and make obeisance to Me; thus linking yourself with Me and entirely depending on Me, you shall come to Me.

Bhagavān gives His final, most compassionate advice—one that is again repeated in the eighteenth chapter. He says: fix your mind on Me, become My devotee, depend on Me alone, and perform all your actions as an offering to Me. When everything is surrendered to Him, there remains nothing to worry about—He Himself takes complete responsibility.

It is as though all the burdens of life are placed in His hands. When we hand over the “backdoor” of our life to Bhagavān—keeping nothing hidden and holding nothing back—we begin to live with complete trust. Whatever happens, whether pleasant or difficult, is then accepted as His grace.

Just as we accept everything that is served on our plate without rejection, in the same way we learn to accept all experiences of life as coming from Him. This acceptance brings peace, stability, and inner strength.

Bhagavān assures that one who lives with such complete surrender and unwavering devotion will surely attain Him.

QUESTION AND ANSWER

Balasubramanyam ji

Q: Do people who study the Vedas (Vedadyayan) also worship Bhagavan? Do they attain moksha?

A: Yes, they do worship Bhagavān indirectly. But if their actions (like yajna) are done with desires, they gain punya and may reach heaven (Swarga)—not moksha. Only those who desire God alone, without worldly expectations, attain liberation.

Darshan ji

Q: Bhagavān talks about Swarga in Chapter 9. What about Naraka? And is moksha only in Sanatan Dharma or universal? What leads to Naraka?

A: In the Bhagavad Gītā, both Swarga (heaven) and Naraka (hell) are temporary states based on karma. Good actions lead to Swarga; bad actions lead to Naraka, but both are not permanent.

Moksha (liberation) is universal, not limited to any one religion. Anyone who lives with purity, detachment, and seeks truth can attain it.

Moksha means the atma is freed from the cycle of birth and death and abides in the Supreme (no rebirth). In Chapter 16, Bhagavan explains that lust (kama), anger (krodha), and greed (lobha) are the main gates to Naraka. Actions driven by these lead to downfall.

**om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu
brahmavidyāyāṃ(ṽ) yogaśāstre śrīkṛṣṇārjunasaṃvāde
rājavidyārājaguhyaḥ nāma navamo'dhyāyaḥ.**



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Thank you-For reading the summary

You have enjoyed this vivechan writeup! In spite of intense editing and proofreading, errors of grammar, as also of omission and commission may have crept in. We appreciate your forbearance.

Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

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